A PLAINE AND FAMILIAR EXposition upon the Creed, Ten Commandements, Lords Prayer, and Sacraments, by *Question and Answer.*

Very needfull to be learned and understood of every one before he be admitted to partake the Sacrament of the Lords SVPPER.

By IOSIAS WHITE.

Wherennto is added a sweete comfort for a Christian being tempted.

LONDON,
Printed by *W. I.* for *Edward Brewster*, and are to be sold at his Shop neere to *Fleete-Bridge.*
1637.

A plaine and familiar Exposition upon the Creed, Ten Commandements, Lords Prayer, and Sacraments, by Question and Answer.

Question.

HOw is that blessednesse which all men desire to be attained? Numb. 23, 10. Psal. 106, 4, 5.

Ans. By an holy acquaintance, and heavenly fellowship with God, the fountaine of all blessednesse: that so wretched man may bee joyned with the most happy God. Iob. 22, 21. Psal. 73. 25.

Q. What course is to be taken to attaine to this fellowship.

A. By the a Christian Religion, which teacheth the right way of b knowing and c serving the true God. a Act. 11, 26. b Iohn 17, 3. Gal. 4, 9. c Eccl. 12 13.

Q. When did you enter into this Religion?

A. In my Baptisme, wherein the Lord promised to be my God in Christ [d] and I promised forsaking the Diuell [e] to cleaue unto him.

d Math. 28 19 Rom, 6. 3.
e Deut. 10. 20. Psal. 37, 3. 2 Tim. 1. 13. f Gal. 6. 16.

Q. How must you cleave unto God?

A. By faith and obedience.

Q. Whence have you the [f] rules of your faith and obedience?

A. Out of the canonicall Scriptures of the Old and New Testament, [g] which are Gods Word, containing [h] all things necessary to be done and beleeued.

g 2 Pet 1, 20. 21 h 2 Tim. 3, 15. 16. Psal. 119. 105

Q. What is faith?

A. That whereby I beleeue or trust in God, for forgiuenesse of sinnes and life euerlasting, through the merrits of Christ.

1 Pro. 30. 5. 2 Tim. 1. 12.

Q. What are the speciall points or Articles of this faith?

A. They are contained in the Creed, which is a short summe of things to bee beleeued, gathered out of the Scriptures.

Q. Rehearse the Creed.

A. I

A. I beleeue in God the Father, &c.

Q. How many parts are there of the Creed?

A. Two: the first concerneth God, the second concerneth the Church.

Q. What beleeue you concerning God?

A. That there is but [k] one [l] God, who hath of himselfe a [m] spirituall, [n] eternall, [o] vnchangeable, and [p] infinite being, who also is [q] Almighty, perfectly [r] wise, and absolutely [s] good.

Q. How many persons are there in the God-head?

A. Three: The Father, the Sonne, and the Holy Ghost, which we call the Trinitie.

Q. Who is God the Father?

A. He is the [t] first person in the God-head, who of his owne substance hath eternally begotten his Sonne.

Q. How is he here described?

A. By his infinite power, when he is called Almighty, and his workes when he is said to be the maker of heaven and earth.

Q. What are we to consider in Gods workes?

k Heb 11, 6.
l Deut 6. 4.
1 Cor. 8, 6.
m John 4. 24.
n 1 Tim. 1, 17
Psal. 90. 2.
o Mal. 3. 6.
Iames 1, 17.
p Ier. 23. 24.
q Psal. 115, 3.
Mat. 19, 26.
r Rom. 16, 27
s Math. 19. 17

Esa. 63. 9. 10.
1 John. 5, 7.
t Math. 28.29
u Psal. 2, 7.
Pro. 8, 24. &c.
Gen 17, 1.

Pſal. 115. 3. Act. 15. 18.

A. His Decree, and the execution thereof.

Q. What is Gods decree?

u Eſ. 46, 10. Epheſ. 1. 11.

A. It is Gods u unchangeable appointment concerning x all things.

x Act. 15, 18.

Q. What decree of God is cheifly to be conſidered?

A. That which concerneth men and Angels, which we call Predeſtination: namely, Gods decree concerning their everlaſting eſtate.

Q. How is Gods decree executed?

A. By the creation of all things, and by his providence.

Q. What is creation?

y Gen. 1, 1, 2, 3. z Pſal. 148, 5. a Exod. 20. 11. b Heb 11. 3. c Gen. 1. 31.

A. It is that worke of y God, wherein by his z Word he made a all things of b nothing c exceeding good.

Q. What is Gods providence?

d Ioh. 5, 17. e Heb. 1, 3. Pſal. 119. 91. 113, 6, 7.

A. It is that worke of d God, wherein hee e ſuſtaineth all things by his power, and directeth them by his wiſdome to their appointed ends.

Q. Which of the workes which God created, is eſpecially to be conſidered?

Gen 1, 27. Epheſ. 4, 24. Col. 3, 10.

A. Man which was created after the Image of God, perfect in ſoule and body:

Q. How

Q. How was Gods Image defaced in man?

A. By Adams disobedience, who transgressing Gods Commandement, brought misery on himselfe, and upon all his posterity. Gen. 3. Rom. 5, 19. Eccl. 7. 31.

Q. What misery is brought upon men by *Adams* fall?

A. The losse of all our former happinesse, and the curse of God with all effects thereof. Gen. 2. 17. Rom. 5. 1. Gal. 3, 10.

Q. How may we be freed from this misery?

A. By Jesus Christ, mentioned in the next Articles. John 3, 16.

Q. Why is he called Iesus, or Saviour? Act. 4, 12. Matth. 1, 21.

A. Because he saueth us from the power and punishment of sinne. Gal. 3, 13. Tit. 2, 14.

Q. Why is he called Christ or annointed?

A. Because God [f] annointed him by his Spirit, to be a [g] King, [h] Priest, and [i] Prophet to his Church. [f] Act 10, 38. [g] Zach. 9, 9. [h] Psal. 110. 4. [i] Deut. 18, 18.

Q. Why is he called the onely begotten Sonne of God?

A. Because he onely is the Sonne of God by [k] nature, whereas all others [k] John 1, 14.

are

l Luke 3. 38. m John 1, 12. are his sonnes / by creation o; m adoption.

Q. Why is he called Lord?

n 1 Peter 1, 19. Rom. 14. 9. o Iohn 5, 27. Eph. 1. 20. 21. 22. A. Because he bought us to himselfe by his n bloud, and is o appointed by his Father to governe and direct us in all things.

Q. What are the especiall workes whereby Christ hath wrought our Redemption?

Luke 24. 26. A. They are of two sorts: the first concerne his humiliation, the second his glorification.

Q. What are the parts of his humiliation?

Phil. 2, 7, 8. A. They are two: his incarnation, and his sufferings.

Q. How was Christ incarnate or made man?

Math. 1. 19. Luke 1, 35. A. He was conceived of the Holy Ghost, who did miraculously frame his body in the wombe, and sanctified the matter thereof, and joyned both soule and body unto his god-head in one person.

Col. 2, 9.

Q. How was he borne?

Gen. 3. 15. Gal. 4. 4. A. He tooke the substance of his flesh of the blessed Virgin Mary, and was

was truely borne of her body.

Q: Did Christ take on him onely the body of man?

A. No: he take on him our whole [p] nature, [q] body and [r] soule, and all the infirmities thereof, [s] except sinne onely.

p Heb. 2, 14, 16, 17.
q Heb. 10, 5.
r Math. 26. 38
s Heb. 4, 15.

Q: Wherefore did he take our nature?

A. That he might fulfill the Law, and satisfie Gods iustice by suffering for sinne unto death, in the same nature that had sinned, which had he bin onely God, he could not have done.

Rom. 5, 18, 19
Heb. 2, 9, 14.

Q: We have seene Christs incarnation: what are his sufferings?

A. He suffered many things in the whole course of his life, but his especiall sufferings were towards his death.

Esay 53.
Luke 9, 22.
Math. 26. & 27.

Q: How was he delivered to death?

A. He was [t] falsly accused, and by Pilate [u] unjustly condemned, that wee might not be accused and condemned by God.

t Mat. 26, 59, 60
Ioh 19, 13, 16.
u Rom. 8, 1, 33.

Q: To what kinde of death was he condemned?

A. To be crucified, a death accursed

Phil 2, 8.

Gal. 3, 13. sed by God, that we might be free from this curse.

Q. Wherefore was it necessary that he should die?

q Gen. 2, 17. Rom. 6, 23. r Heb. 2, 14, 15. A. Because death was the q wages of sinne, for that by his death r we are freed from eternall death of body and soule.

Q. Did Christ suffer onely in his body?

Esay 53, 10. Matth. 26. 38. A. No: He felt besides in his soule the weight of Gods wrath, that he might free us from it.

Q. Why was it necessary for Christ to suffer all these things?

Rom. 3, 25. 26. Heb. 9. 22. A That Gods justice might be satisfied, who could not forgiue sinne without punishing it to the uttermost.

Q. But how can Christ suffering free us from punishment.

f John 3, 16. Gal. 1, 4. t 2 Cor. 5. 21. Phil. 2, 7, 8. A Because God himselfe was contented that his Sonne should stand in our stead and beare our sinnes, and t Christ did willingly yeld himself thereunto.

Q. Could none but the Sonne of God beare the punishment of our sinnes.

A. No:

A No; For the weight of Gods wrath is such that none but the Son of God was able to beare it.

Q: What followed after his death?

A For the more certainety of his being dead, he was buried or interred, after the manner of the Iewes. Mat. 27. 59, 60.

Q: We have seene Christs humiliation; now of his glorification. How rose Christ from the dead?

A The [u] third day after his death he raised up his body [x] by the power of his God-head, and restored it to life, [y] filling it with wonderous glory, and removing all infirmities thereof. [u] 1 Cor. 15. 4. [x] Iohn 2. 19. Rom. 1, 4. [y] Phil. 3. 21.

Q: Wherefore was it necessary that Christ should rise againe?

A That by overcomming death, it might appeare that he had fully taken away sinne, whereof death was the punishment. Rom. 8, 34.

Q: Why did he ascend into heaven?

A. That in our flesh he might take [z] possession of heauen for us, and [*] prepare a place there. [z] Ephes. 2, 6. [*] Iohn 14. 2, 3.

Q: What is meant by Christs sitting at Gods right hand?

A. First that Christ as he is Man is

a Iohn 17.5. Phil. 2, 8, 9. b Mat. 28, 18. Eph. 1, 20, 21, 22.

is a advanced to wonderfull glory: Secondly, that he hath received b full power for the governing and defending his Church.

Q: What doth he else for us in heven.

c Rom. 8, 34. d Heb. 9, 24. e 1 Ioh. 2, 1, 2.

A. He further maketh continuall c intercession for his Church: that is, he d presenteth himselfe and his sufferings to God for us, and thereby e procureth us Gods favour.

Q. What shall be Christs last worke in the governing of his Church?

Act. 10, 42. 1 Cor. 15. 52. 1 Thes 4. 16. Eccles. 12. 14. 2 Cor 5. 10.

A. The iudging of all men both the quicke and dead.

Q: Whereof shall they be judged?

A. Of all that they have done in the body, whether good or euill.

Q: What sentence shall they receive in their judgment?

Mat. 25 34. 41.

A. The godly shall be awarded unto eternall glory, and the wicked shall bee adiudged to everlasting torments.

Q. Hitherto of God the Father and the Sonne: What beleeve you concerning God the holy Ghost?

A. I beleeve that the Holy Ghost

is

is the f third person in the god-head, proceeding from the Father and the Sonne, and g God equall unto them both.

Q. What is the especiall worke of the Holy Ghost in the godly.

A. To h assure them of Gods favour, to i renew and m governe their hearts, and to fill them with all spirituall graces and comforts.

Q. What containeth the second part of the Creed, concerning the Church.

A. Two things, 1. A description of the Church, 2. The blessings that belong unto it.

Q. What is the Church?

A. It is a o company of men chosen by God to eternall life, and made one in Christ p.

Q. Why is it called holy?

A. Because it consisteth of such persons as are made holy and purged from sinne, by the blood of Christ, and his spirit.

Q. Why is it called Catholicke or universall?

A. Because it containeth men of all

f Math. 28.19.
1 Ioh. 5.7.
g Ioh 14,16,26
h 15. 26.
i Act. 5.3, 4. Ef 6,9. compared with Acts 28. 15.
k 1 Cor 2. 12.
l Tit. 3. 5.
m Rom. 8. 14.
n Gal. 5. 14.
Judg. 14. 6.
o 1 Pet. 1,1, 2. 2. 9.
p Rom. 12.5.
1 Cor. 12.13.19
Esay 62. 12
1 Cor. 6. 11.
Eph 5. 26. 27.

q 1 Tim. 2. 4, 6
r Rev. 5, 9.
Eph. 2, 11. 13. 14.

all q estates, gathered in all r places and in all times, from the beginning to the end of the world.

Q: What are the benefits mentioned in the Creed, as belonging to the Church?

A First the Communion of Saints, s which is that spirituall fellowship which Gods children haue one with another, t and with Christ their head as members of the same body u.

s 1 Ioh. 1, 3.
t Ep. 4. 4. 15. 16
u 1 Cor. 12, 12. 20. 26.

Q: What is the next blessing?

A The forgiuenesse of sins, which is x a cleare and full discharge of all beleeuers, both from the guilt and punishment of all sinne, through the satisfaction made by * Christ Iesus; and is one part of our iustification.

x Psal. 32. 5. Col. 1. 14.
* Act. 13. 38. 39, 26, 18.

Q: What then is the other part of our justification?

Rom. 5, 19. 2 Cor, 5. 21.

A The imputation of the righteousnesse of Christ, in obeying the law for us.

Q: What grace doth inseparably accompanie justification?

A Sanctification, which is the killing of the corruption of our nature, and the renewing of the whole man after

after Gods image, in knowledge and holinesse.

Q. Are Gods children perfectly sanctified in this life?

A. No: and yet their corruptions are so farre mortified, that they shall never finally prevaile against them, and shall utterly be removed in the world to come.

z 1 Cor. 13, 9. 1 Iohn 1. 8. Rom. 6, 6, 7. Ier. 32, 40. 1 Iohn 3, 9. a Eph. 5. 25, &c

Q. What more followes of the priviledges appertaining to this Church?

A. The rising againe of the body to eternall life.

Iohn 5. 28, 29. 1 Thes 4, 16, 17

Q. In what manner shall the body rise againe?

A. At the last day b all the dead shal rise with their c owne bodies, and the living shall be changed, and all shall be d brought before Christ to iudgement.

b Act. 24, 15. 1 Cor. 15, 42. &c. c Iob. 19, 25. d 2 Cor. 5. 10.

Q. What is eternall life?

A. It is our full, immediate, and everlasting coniunction with God in Christ.

Iohn 17, 24. 1 Iohn 3, 2.

Q. Hitherto of beleeving the first part of our vow in Baptisme: what obedience must we yeeld unto God, which is the second part of our vow?

A. Such as the Law of God requireth, the rule whereof is the Law of God expressed in the ten Commandements.

Q. Rehearse the Commandements.

Exodus 20. A. God spake all these words and said, &c.

Q. How are the Commanndements divided?

Exo. 34, 28, 29 Mat. 22, 37, 38. A. Into two Tables: whereof the former in foure Commandements, appointeth the worship of God.

Q. What doth the first Commandement require?

1 Cor. 8, 6. A. The chusing and having the true God to be our God, which especially is done, by f knowing, g loving, h fearing, and i trusting in God with all our hearts.

Q. What doth it forbid?

Psal. 14, 1. 2 Thes. 1, 18. Rom. 1. 30. Pro. 14, 2. Jer. 17, 5. A. The neglect of the former duties or the performance of them to any other save God alone.

Q. What doth the second Commandement enjoyne?

k Deut. 12, 32. Mat. 16, 25. Rom. 10, 17. Math. 6, 9. A. The worship k of the same true God in those meanes which himself hath appointed, the principall parts whereof

whereof are, the preaching and hearing of his Word, Prayer and receiving the Sacraments. Mat. 28, 19. 1 Cor. 11, 23. Mat. 18, 2, 3, 6, 9. Esay 40, 18.

Q. What doth it forbid?

A. The not preferring of the former duties, all superstitious worship of mans devising, especially the having or making of an image to a religious use.

Q. What doth the third Law require?

A. That we l thinke and speake of the m titles, properties, word and n workes of God with all reverence, that we o credit our profession by a godly life, and that we p use an oath of God religiously when it is lawfully required. l 1 Pet. 3, 15. m Deut 28, 58. n Psal. 8. o Tit. 2, 10. p Jer. 4, 2.

Q. What doth it forbid?

A. The dishonouring of God by a wicked q life, the idle or blasphemous use of Gods Name in thought or r word, but especially in an s oath. q Rom. 2, 24. r Lev. 24 16. s Mat. 5, 34. Iames 5, 12.

Q. What doth the fourth Law require?

A. The t sanctifying of the day of rest appointed by God for his publicke service, by ceasing from all u worldly t Gen. 2, 3. Levit. 23, 3. Deuter. 17, 21, &c.

labours and cares, and imploying the time x publikely and y privately, in all manner religious exercises.

x Leu 19,30. Act. 15. 21 26.31.
y Esay 58. 13. Act. 17. 11. Neh. 13,15 &c Ezech. 20.21.

Q. What doth it forbid?

A: The neglect of the former duties, and prophaning of the Lords day, by idlenesse, sinfull sports, labours, or wicked actions.

Q: What doth the second table containe?

A: Our duty towards our neighbour, commended unto us under the name of Love, and set downe in the 5t last Commandements.

Mat. 22. 37, 38, &c.

Q: What doth the fifth Commandement require?

A: That children honour parents, by yeilding to them z reverence, a obedience and b maintenance.

z Lev. 19, 3. a Col. 3, 20. b 1 Tim. 5,4.

Q: Doth this Law onely concerne the parents of our bodies?

A: No: under the name of father and mother, are comprised also c Magistrates, d Ministers e Maisters of Families, and all that goe before us either in f yeares or g gifts, whom we must honour in their places as naturall parents.

c Rom. 13, 4 d Heb. 13, 17. e Col. 3. 18. f Lev. 19. 32. g 1 Sam. 25, 8.

Q: What

Q: What must Parents performe towards their children?

A: Good h example, i instruction, k correction, l maintenance, and so other superiours the same or like duties as their charge binds them towards their inferiours.

h Tit. 2, 7.
i Ephes. 6. 4.
k Prov. 19. 17.
l 1 Tim. 5, 10

Q: What sinnes are forbidden in this Commandement?

A: In m inferiours unthankfulnes, hatred, disobedience, and contempt of superiours, in thought, word or action: in superiours, n evill and light behaviour, want of love and diligence in instructing and guiding those that are under them.

m Rom. 1, 30. Prov. 30, 11. Iude verse 8.
n Tit. 2, 15. 1 Sam 2, 23. 29

Q: What doth the sixth law require?

A: o Love of our neighbours person, p meekenesse, q compassion, kinde behaviour, and the carefull use of all meanes to preserve his r soule and s bodie.

o Rom. 12, 17. 18 &c.
p Tit. 3, 2.
q 1 Peter 3, 8.
r Heb. 10, 24.
s Luke 10, 33.

Q: What doth it forbid?

A: Unadvised t anger, u hatred, x outward violence to our brothers person, all speech and behaviour that may provoke any of them, y oppression, withholding of z necessary reliefe,

t Mat 5, 21, 22
u 1 John 3, 15.
x Lev. 24 19.
y Es. 3, 14, 15.
z 1 John 3, 17

neglect of brothers a soule or b body.

Q. What doth the seventh Law require?

A. Modesty in c apparell, d words and e behaviour, f sobriety in meates and drinkes, g chastity in every heart of soule and body.

Q. What doth it forbid?

A. The defiling of the h soule or body i with the uncleanesse of the flesh, and all k words or actions that may give occasion thereunto, as l idlenesse, m intemperancy in meats, drinks and n apparell, o lascivious pictures, playes and lascivious dancings.

Q. What doth the eighth Commandement require?

A. The p preservation of our neighbours goods, q iustice in all our dealings, r contentednesse with our estate, s frugalitie and t labour in an honest calling.

Q. What doth it forbid?

A. The u greedy desire of riches, especially of other mens goods, x idlenesse, y and unlawfull callings, z deceitfull bargaining, a oppression, the b unlawfull getting, or with holding

a Leu. 19, 17.
b Luke 10, 31.
c 1 Tim. 2, 9.
d Eph 4, 29.
e Tit. 2, 3.
f Eccles. 10, 17.
g 1 Cor. 7. 34
h Mat. 5, 28.
i 1 Cor 6, 13, 18
k Eph. 4, 29. & 5. 4
l Ezech 16. 49.
m Pro. 13, 3. 7, 13, 13, &c.
n Isa. 3, 16 &c.
o Ezech 23, 14.
p 1 Cor. 10, 24
q Lev. 19, 36.
r Heb. 13, 5.
s Prov. 27, 23.
t Ephes. 4, 28.
u 1 Tim 6, 9.
x 2 Thes. 3, 10. 10.
y Act. 19, 24.
z 1 Thes. 4, 6
a Lev. 25, 14.
b Ezech. 18, 16

of

of any goods publike or private.

Q. What doth the ninth Commandement require?

A. To [c] speake and maintaine the truth, to [d] performe our promises, to iudge uprightly of our [e] selves and others, to [g] speake sparingly of their faults, and to stand for their credit against slanderous tongues.

c Psal. 15, 2. Ephes. 4, 25. d Mat. 23, 23. e 2 Cor. 13. 5. f 1 Cor. 13, 7. g Prov. 11, 13. h Pro. 31, 8.

Q. What doth it forbid?

A. All [k] lying, [l] betraying of the truth, [m] breach of promise, [n] false witnessing, [o] iudging, [p] proud thoughts and boasting of our selves, inventing or entertaining causeless [q] suspitions, and false [r] reports of others, or [s] reioycing in their disgrace.

k Psal. 5, 6. l 2 Tim. 4, 16. m Rom. 1. 30. n Deut. 29, 19. o Pro. 17, 15. p 2 Cor. 10, 12, &c. q 1 Cor. 13, 5. r Psal. 15, 3. s Pro. 24, 17.

Q. What doth the tenth Law require?

A. A [t] pure heart, [u] holy thoughts and motions of the heart.

t Mat. 5. 8. Ephes. 4, 24. u Prov 12, 5. Luke 10. 27.

Q. What doth it forbid?

A The originall corruption of the heart, and all sinfull motions proceeding from it, though we consent not to them.

Ephes. 4, 22. Math. 15, 18. Iam. 1, 14.

Q. Are we able to fulfill the Law?

A. No: we breake every Commandement

Jam. 3, 2. Rom. 8, 3.

dement thereof daily, in thought word and deede.

Q: What is the breach of the Commandement?

1 John 3, 4. A. Sinne: which is a transgression of the Law, either in want of what, or doing otherwise then what the Law requireth.

Rom. 10, 4. Gal. 3, 24. Q: What use have we of the Law, if it cannot be fulfilled?

A: A double use: the first whereof is to leade us to Christ, by preparing our hearts to come to him with faith and repentance.

Q: What is the second use to which the Law serveth?

Psal. 119, 105. A: After it hath brought us unto Christ, it serves for a direction unto us for the ordering of our lives.

Q: To what use is this direction, since we cannot follow it?

1 Act. 11, 23. y Exod. 28, 38. 2 Peter 2, 5. A: If we endeavour to follow it x constantly, and with a single heart: God y accepteth of our imperfect obedience through Christ, as if it were perfect.

Q: How are Gods Children affected when they faile in their obedience?

A, Their

A. Their hearts are z wounded for offending so good a God, they a hate their sinne committed, they b cease not till they finde it pardoned, and they c strive against it with more zeale and watchfullnesse in time to come.

z Zach. 12,10, 2 Cor. 7,9,10.
a Esay. 30,22.
b Psal. 51. verse 12,&c.
c 2 Cor. 7,11.

Q. Hitherto of faith and obedience, the two parts of our vow in Baptisme, what helpes hath God left to further us therein?

A: Even these three effectual means, the Word, Prayer, and the Sacraments.

Q. How doth the Word helpe us in our faith and obedience?

A. By the powerfull working of Gods d Spirit with the Word preached, which is the ordinary meanes appointed by God to beget e & strengthen f our faith, and to further us unto every g good duty.

d 1 Cor. 3.6.
e Rom 10, 17. 1 Peter 2,2.
f Eph 4,11,&c
g 2 Tim. 3,17.

Q. By what meanes and in what order doth the Word worke faith?

A. By preparing thereto in the Ministerie of the h Law, and after perfecting it by the Gospell preached.

h Gal. 3, 24.

Q. How doth the Law prepare us unto faith?

A. By

f Rom 7,7,9,13

A. By the urging of the Law f, the Spirit of God brings us unto the sight and feeling of sinne, with the misery following thereon, and withall

g Act.2,37.

humbles us with legall feares g, yea even with dispaire in regard of our selves, or so forcing us to hunger and thirst after the true meanes of our salvation.

Q: How doth the Gospell further worke to the accomplishing of faith?

A. God out of the Gospell sheweth unto us the meanes of salvation in Jesus Christ h, and worketh our

h 2 Tim.1,10. Act.2,4,10,41 & 16.34.

hearts, to imbrace them with ioy i, yea wholly to rest and rely on them k.

k Act.15.11.

Q: What alwayes accompanyeth faith?

l Act.20, 21 m Rom. 12, 2. n 1 Thes.1,9 o Ier.3,14. 22. & 4,1.

A. Repentance l, which is an unfained change m of the n whole man in a constant turning o from all sinne to God.

p Rom. 5, 1. q Rom. 15. 13. r Psal. 37,4 s Gal. 6, 14. t Gal.1,6. u Ephes. 3,

Q: What effects or fruits follow on faith and repentance?

A. Peace of conscience p, unspeakable ioy q, delight in God r, with a contempt of all things else s, unfained love t and thankfulnesse to God u, that hath

hath bestowed this favour upon us.

Q: To come to the second help, how must we pray?

A. As we are directed by Gods Word [u], but especially by Christ [x], in that forme which we call the Lords Prayer.

u Iob. 5, 14.
x Math. 6. Luke 11.

Q: Rehearse the Lords Prayer?

A. Our Father &c.

Q. How many parts are there of this Prayer?

A. Three: a Preface, 3 Petitions, and a conclusion.

Q. What doth the Preface containe?

A. A description of God, to whom we pray, from his goodnesse being a Father, and from his power being in heaven.

Q. What doth the name FATHER teach you?

A. To pray to God onely in Christs Name [z], and to remember that we behave our selves as obedient children, if we meane to be heard.

y Rom. 10. 13.
z John 16, 23.
1 John 3. 22.

Q: Why is he called Father?

A. To teach us to pray in faith [a], and to remember our brethrens estates as well as our owne [b].

a Mar. 11, 24.
b Eph. 6, 18.

Q: Why

Q. Why is God said to be in heaven?

A. To note his Maiesty and power,

Eccl. 5.1. that we might reverence him and trust in him, and lift up our thoughts from

Psal. 25.1. the earth to him in heauen.

Q. What doe the six Petitions containe?

A. The three first containe requests for Gods glory: the three latter concerne our owne necessities.

Q. What crave we in the first Petition: Hallowed be thy name?

A. That Gods Name may be

c Exod. 34.5,6. sanctified, that is, his c diuine Attributes be acknowledged, admired, and

f 1 Pet. 3.15. Psal. 51.15. celebrated f, whereseever they appeare

1 Cor. 10.31. in his Word or Workes.

Iohn 15.8 Q. What doe we pray for in the second Petition: Thy Kingdome come?

A. For the establishing of the King-

g Luke 17.21. dome of g grace, inwardly in mens hearts, and outwardly in the visible

h 2 Thes. 2.1. i Reue. 22.20. h Church, and for the hastning of the Kingdome of i glory.

Q. What aske we in the third Petition: Thy will be done, &c.

k Luk. 23. A. That we denying our selues, may be wholly subiect to his reuealed

will,

will l, in suffering patiently m, and performing chearefully n whatsoever God hath o appointed, as the p Angels doe in heaven.

Q. What doe we aske in the fourth Petition? Give us this day?

A. That God would from time to time q supply unto us in a fit measure, r all necessaries for this life by lawfull meanes, and blesse them to us, that we may use them unto our good with comfort *.

Q. What doe we aske in the fifth Petition? For give us our trespasses?

A. That we may feele t and acknowledge u our sinnes, and obtaine pardon of them in Christ x, and that by the imputation of Christs righteousnesse y, we may be accounted as righteous before God.

Q. Why is added, As we forgive them that trespasse against us?

A. That by forgiving others, we may have a comfortable assurance that God hath forgiven us z, and that we may labour to carry mercifull hearts towards a others, as we hope to obtaine mercy.

Q What

l Deut. 29,29.
m 1 Sam. 3,18.
2 Sam. 15, 26.
n John 4,34.
o Col 4, 12.
p Psal. 103,22.
q Mat. 6.34.
r Pro. 30, 8.
[2 Thes. 3,12.]
* Act. 2,46.
t Mat. 11,28.
u Prov. 28, 13.
x Psa. 51, 1, &c
y Rom 5, 19. Phil. 3, 9.
z Mat. 6, 14, 15
a Col. 3, 13.

Q. What doe we aske in the last Petition? Leade us not into temptation, but deliver us from evill?

b 1 Cor. 10.13 A. The moderating of our trials, that they exceed not our strength, wisdome c, courage, watchfulnesse d, and assistance from God to resist them, & that wee fall not into the power of Satan, or any evill e.

c 2 Cor. 2, 11. d Math. 26, 41. e Ioh. 17, 14, 15

Q: Wherefore is the conclusion added. For thine is the Kingdome, Power, and Glory for ever?

f 1 Chr. 29, 10 11. g Psal. 62, 11. A. To teach us to rest on the f soveraignty g power of God, for performing whatsoever wee pray for, and to returne all that wee begge and receive at Gods hand, to the h glory of his name.

h Psal. 115. 1. 1 Tim. 1, 17.

Q: Why are we taught to conclude with this word, Amen?

i Iames 5, 15. k Iames 1. 16. A. To testifie thereby our fervent i desire, that it may bee so, and our confidence k that so it shall bee as we have prayed.

Q. What is our last meanes to help our faith and obedience?

A. The religious use of the Sacraments.

Q. How

Q. How many Sacramants hath God ordained in his Church?

A. Two.

Q. Which be they?

A. c Baptisme, and the f Supper of the Lord.

c Mat. 23, 19.
f Luk. 22, 19, 20

Q. What is a Sacrament?

A. An outward signe of an inward grace, assuring unto the true beleever, Christ Jesus, and all his benefits.

Rom. 4, 11.

Q. What is Baptisme?

A. It is the first Sacrament of the New Testament.

Math. 28, 19.

Q. What is the outward signe in the Sacrament of Baptisme?

A. g Water.

g Mat. 3, 11. Act. 10, 47.

Q. What is the inward grace?

A. To be h borne a new by the Spirit of God.

h Math 3, 11. Act 1, 5.

Q. How is your faith strengthened, by the outward signe of water.

A. As water washeth away the filthinesse from the body; even so am I put in mind, that the i bloud of Christ, through faith, purgeth me from all uncleanenesse of sin, both in body and soule.

i 1 John 1, 7 Heb. 9, 14. 1 Ioh. 13, 8, 9, 10 Apoc. 1, 5.

Q. What is the Lords Supper?

A. It

A. It is the second Sacrament in the new Testament.

Q. What are the outward signe in the Sacrament of the Lords Supper?

iMat.26,26,27 A. i Bread and wine.

Q. What is signified thereby?

k Gal.2 20. 2 Tim. 2, 6. 1 Pet.1,18,19 A. The k Body & Blond of Christ

Q. How is your faith strengthened by the Bread and Wine in that Sacrament?

A. As I see the Bread broken, and the Wine powred out; so doe I behold with the eyes of my minde, the Body of m Christ to have bene broken, and his Blond shed, and am put in mind of my n Redemption thereby. And further, as with this fleshly hand I receive the Bread & Wine to feede o my body; even so, with my faith (which is the p hand of my soule) doe I reach up into heaven to feede my q soule upon Jesus Christ.

1 Ebe.1,18. m Gal. 3, 1. n 1 Cor 11.26 o Psal. 14.5. & 104.15. p Heb. 10.23. q Col. 3. 1. Ioh. 6. 35.

Q. What else doe you learne by the Bread and Wine in the Sacrament?

A. As many graines of wheat make but one loafe of bread, & many grapes one cup of wine; even so Gods r faithfull people being many, are but one

r Mat. 8. 11. Apoc 7. 9.

spirituall body, and members one of another under their e head Christ Jesus.

e Rom. 12,4.5. e Ephes. 1, 22. 23. & 4. 5. 6.

Q. Is not the Bread and Wine in the Sacrament, the very body & bloud of Christ?

A. u No.

u Mat. 15. 16.

Q. Why then are they so called?

A. Because they be holy x signes, and sure pledges unto us of his Body and bloud, and doe put us in minde of our redemption thereby.

x Gen. 17. 11. Rom. 4. 11.

Q. Doth it not differ from common bread and wine?

A. In nature it differeth not, but in y use it doth.

y 1 Cor. 11, 19

Q. How in use?

A. Common bread and wine are received to feede the z body onely; but this in the Sacrament, I receive to strengthen my a faith, and so for the nourishment & comfort of my b soule.

z Psal. 104. 15

a Luke 22. 19. b 1 Cor. 11. 26.

Q. But *S. Paul* saith, *that whosoever eateth and drinketh unworthily thereof, maketh himselfe guilty of the Body and Bloud of Christ.*

c 1 Cor. 11 28.

A. It is true: and therefore I am admonished by him to d try and examine

d 1 Cor. 11. 31

mine my ſelfe before I preſume to eat of that Bread, and drinke of that Cup.

Q. How then, will you examine your ſelfe, that you may come worthily to the Lords Table?

A. By ſearching my ſoule unfainedly, touching theſe neceſſary points following.

e 2 Cor. 13. 5. Firſt, whether I be in the faith or not.

Secondly, whether I be unfainedly ſorrowfull for my ſinne, and doe purpoſe by the grace of God to leade a new life, 1 Ioh. 1. 9. Pſal. 32. 5. 6. Ezek. 18. 1. 2.

Thirdly, whether I bee in Charity with my brother or not, Matth. 5. 23. 24. 25.

Apoc. 20. 4, 5. Q. What if upon examination we finde our ſelves failing in theſe graces?

A. This Sacrament is chiefly to their good & comfort f who finde theſe graces to be in them in a weaker meaſure, and therewith may they helpe forward their ſincere deſire of increaſing and ſtrengthening them.

f Mat. 11. 28.

2 Pet. 3. 18.

A

A certaine Christian, being through weakenesse often tempted, and divers times over-taken, with one and the same sinne, at last sate down in some heavinesse by himselfe; and was comforted againe by reasoning with himselfe in this manner.

TO fly from my God I cannot,
To lye still in my sinne I may not,
To despaire of mercy I ought not,
To goe unto God I dare not,
To pray I would, but I cannot,
To repent, I doe, but I feele it not,
To beleeve I desire, but I doubt.

By this my lewd custome,

God is dishonoured, while I professe to serve him. God is displeased while I provoke him to his face. Gods Spirit is both grieved and quenched. Gods graces are abated and withered; my memory dulled, my sences benummed, my minde besotted, my heart hardened, Sathan strengthe-

ned, my body weakened, and my soule endangered.

I grow rich in sinne, poore in grace and goodnesse; my head is troubled, my conscience terrified, my profession stained, my credit cracked, my time wasted, my strength consumed, my God angered, my sin aggravated, my burthen increased, my punishment enlarged, and my salvation hazarded.

I sigh, but without sorrow,
I wish to be rid of it, but I grieve not,
I doe grieve at it, but I weepe not.
Oh Lord that I could leave it,
Oh that I could forget it, forsake it, and confesse it with a broken heart.

How farre shall I venture?
How long shall I provoke his Majestie?
How long shall he forbeare me?
How often might he have smitten me?
How suddenly could he cut me off?
How long shall he correct me in vaine?

At length O Lord bee mercifull unto me, and make my resolutions firme and strong.

Oh

Oh the loathsomenesse of sinne, the deceitfulnesse of sinne, the sweetnesse of sinne, the bitternesse of sinne! Oh the beginnings, the fawnings, the growing, and the ending of sinne! Oh the envy of Sathan, the weakenesse of my faith, the falshood of my heart!

When shall I know these?

Oh that I could know them better than I doe! Oh that I were not so well acquainted with them as I am!

What shall I doe?

Shall I goe on still as I have done? God forbid: shall I goe backward? shall I stand in vaine? not so: shall I despaire? why so: Have my sinns quite dried up the mercies of God? Then is hee not infinite in mercie, which to thinke were high blasphemy. Will hee not heare me if I humble my selfe in prayer, and call upon him in distresse? Then should I goe about to make him a lyar.

Shall I presume longer? I have presumed too much. Is there no repentance without teares? Is my heart so hardned that it can never be softned? Then something were impossible with God.

Hath this come to passe without God? Hath Sathan gotten the victory? but how can that be, when God is stronger then he?

Hath not Christ Iesus died for me? Hath not God loved me? Yes verily, he hath loved me, I have good experience of it, then he doth love me still, for whom he loveth he loveth for ever, and his gifts are without repentance: Hath he not destroyed sinne and death for me?

O Lord increase my faith.

Why should I not beleeve in him, and obey him? faine I would beleeve, and repent, and amend, and pray, &c.

And therefore I cannot, nor will not conclude that I am damned, for these my desires are of Gods Spirit within me: And he will not quench the flax that smoketh, nor breake the bruised Reede; but he will also satisfie those that hunger and thirst after righteousnesse: Blessed be his name for ever, who hath made me a Conqueror, through Iesus Christ his Sonne.

And therefore, now (by his mercifull assistance) I vow unto God to serve him more carefully then I have done. O Lord strengthen me with thy grace, and therewith defend me as with a shield.

Avoid Sathan, thou hast no part in me: Thou art a lyer at all times, before my fall, and after my fall, and all to deceive me.

But

But my God is just, & true, and mercifull to me in his Sonne Christ Iesus, and for his owne Names sake will doe away all my iniquities, so that all thy siftings shall turne to thy spoyle, and to the magnifying of his Grace in me, yea and shall binde me more neere unto him; For the more sinnes he forgiveth unto me, the greater is his mercy, and the more I shall love him for his beloved Sonne my Lord Iesus and blessed Saviour.

Oh my Soule, remember from henceforth, what fruit thou hast reaped and art like to reape of that, whereof thou art affraid and ashamed.

Restore unto me the joy of thy Salvation,
Psal. 51. 12.

Ioy restored is better then joy continued, for by wanting of it, wee know the worth of it, and are stirred up to pray for it.

FINIS.